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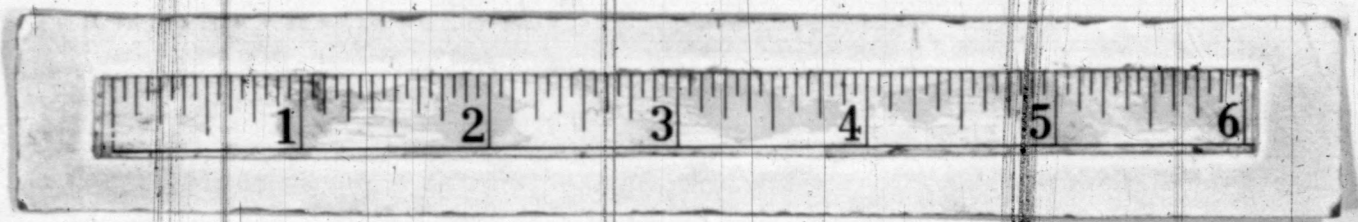
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Occurrence and Comment.

It seems that some Methodist congregations secure pastors somewhat like others do. The leading members agree on some desirable and available preacher. The spokesman, who is often the self-appointed boss, of the stewards makes known their wishes to the Presiding Elder of the District and authorizes him to see to the appointment of their chosen man in the meeting of the Bishop and his cabinet. At the close of the conference, the Bishop announces the appointment. This custom is not common, but it is said to be growing, especially in large cities and necessarily so, for every congregation very naturally and justly desires to have some voice in the selection of a shepherd.

It is evident from the evidence taken in the Smoot case that there is no place in the Congress of the United States for such men, and his seat in the Senate should be declared vacant. The Mormon Church claims sovereign power in Utah, and the allegiance of its members in public as well as in private life. The church demands first allegiance. Any allegiance to the country must be secondary. If there should be conflict between the constitution of our government and the constitution of the Mormon church, Senator Smoot would be governed by his ecclesiastical oath. Why should an alien be allowed to remain in Congress? This man was elected, the evidence shows, not as the representative of the sovereign state of Utah, but rather the sovereign Mormon church. This body it seems has set up a separate sovereignty of its own, and our government should accept the challenge.

Pastor Charles Wagner, author of "The Simple Life," free preacher in Paris, France, and the exponent of New-Protestantism, which "would have its creeds and confessions work along their own lines in accordance with their own doctrines and even their own prejudices (if must be), but to a common end," has been in America giving lectures and addresses to large audiences throughout the country. In one of these meetings he said: "I went to the schools, and heard the children sing the National anthem of America. They sang it with a fervor I never heard of children, and then I understood the great work of the Nation, and what it is to be an American." And he learned this from that inspiring patriotic song sung in schools and

churches in every part of our country with sincere and intense fervor," "My Country 'tis of thee." How many of our readers know that an American Baptist preacher, Samuel Francis Smith, D. D., is the author of this hymn?

David J. Brewer, Justice of U. S. Supreme Court, at the close of his testimony as to what he had gained from Bible teaching, writes these weighty words about the one Book:

"Theories and forms of government come and go. Codes of law are modified by changing conditions of social and business life. Literature loses much of its power. The classics are found in forgotten shelves. Homer is no longer sung in the streets. Aristotle and Plato, Seneca and Bacon are known to only the student. But more and more does the Bible enter into the life of the race. Its power over man increases. The world is being subdued by its message. Humanity finds in it alone that which satisfies every need. Childhood and old age alike find comfort in its pages. It is the great uplifting force in the world. It is the everlasting voice of God upon earth."

It is said that 1,000,000 independent votes in the late election were cast in fifteen states outside the South. These men voted one way for the national ticket and another way for some candidates on the state ticket. Roosevelt, republican, had large pluralities in Massachusetts and Missouri; and yet Mr. Douglass, democrat, was elected governor of Massachusetts, and Mr. Folk, democrat, governor of Missouri by handsome majorities. The significance of this independent vote is thus stated by the Biblical Recorder:

"When State after state elects republican electors and democratic governors, there is but one conclusion, namely, that the people have overthrown the parties, that intelligence has brought forth independence, and that never again will the American electorate be divided into two camps which at the bidding of the respective leaders will accept the orders of any set of politicians. It is a consummation that above all would gladden the heart of George Washington could he behold it. By reason of the rise of this great body of independents, each party must henceforth be more responsive to the actual wishes of the people."

But is there only one conclusion? If we may believe charges, in some places, the franchise, which ought to be the expression of thoughtful, personal, patriotic conviction, was controlled by political and even ecclesiastical bosses.

"The Lamb of God."

These great words occur in the lesson for the teaching services of our churches for next Lord's day. Forty days had passed since the baptism of Jesus. To him it had been a period of loneliness and temptation and victory; to the people, a time of thoughtful wonder and earnest study. The tale of sin and sorrow and repentance had often been repeated by those who came to John for baptism. Great truths were burning in their souls. One day Jesus was seen coming unto them. Marks of agonizing contest and calmness of accomplished victory were on his brow. The Baptist looked at him and said: "Behold the lamb of God."

Where did he get this comparison? There was the God-provided lamb of history. (Gen. 22:8). There was the lamb of ritual, offered daily and at the passover. There was the lamb of prophecy, set forth in Isaiah 53:7. Evidently the lamb of prophecy was in John's mind. This lamb was appointed, sent and revealed by God, and was accepted with him. Moreover, he was related to God, had a nature that was special and without a parallel, a history that was unique, one that accomplished that which had been effected by no other. He was God's Lamb. The clause following places the stress of the comparison on taking away the world's sin, and does not allow us to explain the phrase as a symbol of innocence and meekness, of patience and uncomplaining suffering. True, the lamb of prophecy opened not his mouth when he was "brought as a lamb to the slaughter," but in this uncomplaining obedience, "he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him." This lamb was God's sacrificial victim through the offering of, which sin is done away. How?

From Bethlehem to Calvary Jesus did carry the sins and sorrows of men on his soul; but then he was suffering with them. By his teaching and life he did attract men from sin to holiness; but that was taking them away from sins. As God's Lamb, he took up sin as a load, bore it to the altar, and took it away in his sacrificial expiation in order to procure forgiveness. He took away sin by himself, bearing the burden. Men have been redeemed "with the precious blood of Christ, as of a lamb without blemish and without spot." Because he is God's lamb, and not the lamb of national Israel, he takes away the sin of the world and not merely the sin of a race. The efficacy of his sacrifice is complete, taking away the whole mass of "sin," and not simply "sins." He takes away, not on y the punishment of sin, but moves sin itself as a reality. "Behold the lamb of God."

How to Help Your Pastor.

(T. L. Cuyler in Western Recorder.)

The relation of a pastor and a parishioner is much like that of wedlock—a relation of mutual obligation, and it ought to be one of mutual affection and helpfulness. If at the time of his installation he has made a vow to be faithful to you, the member of his flock, you also have made an equally binding promise to be true to him. Has he not a clear right to your assistance, and just as strong a claim to your support as you can have on him for pulpit instruction and pastoral oversight? Granting that you ought to help your pastor, how can you do it?

There are many ways in which you can strengthen his hands and cheer his heart. 1. Practice the "Golden Rule" toward him; do as you would be done by; put yourself in his place. He cannot always strike twelve in his sermons any more that you can always make a shrewd investment, or always finish a piece of work quite up to your promise. You don't like to be unreasonably censured; neither does he; and when you are scolding a good pastor, you are discrediting a servant of the Lord and obstructing his work. Supposing him to be conscientious and doing his best, he has a right to your generous appreciation. If you have just ground for criticisms, take them to his study and not to your neighbors' houses. You may really help him by the first method, provided that you go in a frank, fraternal spirit. A sensible minister will welcome a sensible criticism.

2. For a more pleasant purpose than for criticisms you may freely visit him, or ask him to your own house; and that is to devise plans for doing good. Partners in business consult together often; you are a spiritual partner with your minister. It is your church as much as it is his; it really belongs to him who owns you both. Just as clearly as it is your duty to labor for the Master it is your pastor's duty. Put your heads and hearts together, and devise plans for usefulness and thus set on foot a feasible plan for quickening church life, aiding the Sabbath School or the Society of Christian Endeavor, increasing the prayer meeting, or reaching the unconverted, then back him up heartily.

3. A minister who is worthy of the name can stand an empty purse better than an empty pew or an empty prayer meeting. It is a disgrace to a church that failure to pay an honest salary should straiten a pastor's purse; but the spiritual emptiness affects the heart the most keenly. Perhaps your pastor is wondering what has become of you on the evenings of devotional meetings. The better man or woman you are the more you are missed; the worse you are, the more you need to go. It may be that your pastor is disheartened by the emptiness of your pew on the Sabbath. He has carefully prepared a discourse for your benefit; you have lost it; both he and you suffer from that absence. For one, I am ready to confess that I have never made any converts to the truth in an empty pew, and never have delivered a

sermon loud enough to awaken a parishioner who was dozing at his home, or has strolled off to some other church. It is a good reason keeps you at home, try to send a substitute; invite some friend who seldom hears the Gospel to go and occupy your seat; your minister gets a hearer and the hearer may get what will save his soul. Church members—sometimes complain that their minister does not "draw" a large congregation; yet they do nothing to draw outsiders to the house of God by a cordial invitation to come. Help your pastor to fill the house.

4. Follow up the invitations, appeals and counsels of the pulpit with your own efforts for the conversion of sinners. The pastor is trying to draw souls to Jesus, pray don't draw the other way. If one of your family or one of your Sabbath school class comes home from the sanctuary thoughtful and tender, then aim to deepen that impression. Draw with your minister; follow up his efforts with your own. But the downward pull of your trifling talk, or your unkind criticisms, or your inconsistent conduct, may be an overmatch for the upward lift of his faithful discourse. Co-operate with Christ's ambassador in the grandest work that man or angel can covet—the work of saving immortal souls. Who doubts that if all our church members preached Christ as faithfully in practice and in personal efforts as our average ministers preach him in the pulpit, the spiritual droughts would give place to glorious harvests? "As ye go preach," is a commission to the pew as to the pulpit.

5. A single sagacious and active helper is a rich blessing to a pastor. But several scores of them are still better. If he leans on Aaron and Hur, then the rest of the flock are apt to grow lazy themselves, and censorious toward the two men who occupy the leading position; and what shall the minister do when Aaron is sick and Hur is absent at home? That is not a healthy church in which all the work, all the giving, and all the praying is done by a few individuals, even if the men are Calibs and the Women are Tabithas. It is the pull of the whole church that brings the large blessing.

This touches the very core of the question, "How shall I help my pastor?" Pray for him, practice with him, and practice as you pray. Peter's powerful discourse at Pentecost was preceded by a powerful prayer gathering. Saturday evening wrestlings with God in a certain church brought heart moving sermons on the next morning, until a revival shook the whole congregation. What your minister wants is spiritual power. That is God's gift; help him to plead for it. The mightiest minister who ever trod this earth since Christ's ascension was not ashamed to say: "Brethren, pray for me."

Bible Schools.

There is still much indifference and some opposition to Sunday Schools among our people. Perhaps it grows, in part, out of the name; for many appear to think that they encroach upon the prerogatives of

the preachers. It is assumed that utterances from the pulpit fulfill the requirements of the Great Commissioner. Let us see how far this is true.

Christianity is based on the teachings of the New Testament; not on the law, ordinance and commandments of the Old. "The law and the prophets were until John, we are informed, and further, "we are no longer under the law, but under grace." Note the wording of the Great Commission; after declaring that "all power" was given unto him, Jesus says: "Go ye, therefore, teach all nations; baptizing them in the name of the Father, the Son and the Holy Ghost. Teaching them to observe all things whatsoever I have commanded you, and lo, I am with you till the end of the age."

Now the command is not preach from a stated place; but go, and disciple, and after baptizing teach all things commanded by the Redeemer—not the Mosaic law and ordinances. It is this looking back that has brought divisions, differences and heresies, most of which might have been averted by confining doctrines to the direct Word of God. The Apostle Paul intimates departures; when he says to Timothy: "Show thyself approved unto God, a workman that needeth not to be ashamed; rightly dividing the word of truth."

In order to present the true design of the Sunday School, suppose we call it the Bible School; for its great object is to study the Bible that we may be "built up in our most holy faith," and instill into the minds and hearts of the young and unregenerate truths from God's Word that will make them wise unto salvation. This work is not committed wholly to the ordained teacher and by no means to the pulpit alone. Evangelism and missions, as well as individual work, have a very large and important part. No special form is given for declaring the gospel.

Bible schools are not independent organizations, but simply a department of church work. For are they intended for children alone; pastors, deacons, brethren and sisters are needed therein, either as teachers or students. Parents should attend and bring their children, and the unsaved should be invited. Christians are under obligations to instruct their children at home, and through the influence thereof bring the untutored to the school. Baptists ought to be able to teach the doctrines of the Word of God—the ground of their faith and practice—hence the Bible School.

Doctrines must come from the New Testament, which the Apostle emphasizes as the Word, in his letter to Timothy. Referring to the Old Testament he had said: "All Scripture was given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness." It was these "Scriptures" that the Saviour "searched daily," in order to see if what Paul preached was so. It is fully as important today, if not more so, to investigate that we may be "doers of the word and not hearers only."

L. A. DUNCAN.

To the Rev. Simon Cleanliness, Who Lives at "Christian Bower."

Greeting.—The Rev. "Ezekiel Smoker" has just read with extreme pleasure(?) your epistle of recent date, and he congratulates you for all the very complimentary(?) expressions contained in the aforesaid epistle.

Now the Rev. Ezekiel Smoker, heartily sympathizes with the Rev. Simon Cleanliness on two accounts:

1st, that his olfactory nerves should have been so cruelly tortured and, 2nd, that the darling innocents should have been exposed to the dire possibility of stumbling into hell through the "stacks and banks of smoke" of that detestable old pipe. No wonder the dear brother's eyes "dripped from all four corners" and that he should have "bolted for the door." How shocking that the Rev. Ezekiel Smoker should have so abused the kind hospitality of the Rev. Simon Cleanliness.

Surely there should something be done to rid the country of such a cruel monstrosity!

Again the Rev. Ezekiel Smoker sympathizes with Rev. Simon Cleanliness, in that he should be forced to the necessity of informing his children that "a smoking preacher is unworthy their confidence!"

Too bad! But then the idea that any preacher who uses the filthy weed should dream of getting to heaven! No! With all other filthy dreamers, it will be said to him, "He that is filthy let him be filthy still."

But once more, surely the Rev. Ezekiel Smoker was not aware that the Rev. Simon Cleanliness entertained such advanced views, else he would have refrained entirely or have gone out and seated himself on the front gate-post while he enjoyed the perfume from the "Tar Kiln" and cracked his "sluices of spittle" to the four winds of heaven.

Now, in conclusion, the Rev. Ezekiel Smoker would most humbly beg pardon for the unbrotherly advantage taken of the Rev. Simon Cleanliness' kindness, and will hereby agree in the future to do his smoking elsewhere. And with Sam Jones he hopes to do all his "smoking here." But before bringing these few brief remarks to a close, the Rev. Ezekiel Smoker would like to enquire of the Rev. Simon Cleanliness if the aforesaid smoking was done in his sitting room without license? Was there any protest or hint or suggestion that the old pipe with its curling smoke was offensive? In fact did he know that the Rev. Simon Cleanliness had so little in common with a smoking preacher?

Fraternally,
EZEKIEL SMOKER.

Innovations.

In the Western Recorder of Dec. 22, A. L. Vail refers in an interesting way to innovations in religion. "New things," "new theology," "new evangelism," etc., etc.

The writer refers to one new thing as being especially prepared and labeled for Baptists, and says: "It is a contrivance

to make it easy for pedobaptists who have not yet escaped clearly from the false teachings of their system to unite with us." The writer calls it "a half-way house for easy transfers, without thorough conversion," which contrivance, he says, is called "infant dedication." The purpose is that it be introduced into Baptist churches.

Of course a kind of liturgy goes with the "new thing" to make it acceptable and attractive to those who would be won over. I do not remember to have heard of "infant dedication" among Baptists before. I have heard, however, of a ceremony called "infant consecration."

I suppose that the consecration and dedication ceremonies are both practically the same as the ceremony of "infant baptism," with the water omitted. But take it as we may, all of these performances, to say the least of them, is the old Judaic conception of the family as the religious unit. The hope of the child is in the parents; therefore the parents dedicate the child to God.

The writer goes on to say: "This infant dedication takes the pedobaptist side in the fundamental issue between that system and ours. It is the issue between the family unit and the individual unit in religion. On the fundamental issue Baptists stand for the individual, and when they yield there, their whole system goes down." Right here is the great defect in Dr. Strong's great address. He says that, "the essential principle for which we stand above all things is a spiritual church." Upon this the writer makes the criticism, "that Baptists never have stood first of all for any kind of a church. They stand primarily for the individual. The Baptist proposition is the spiritual individual; the spiritual church is a consequence significant in its place, but which is not the first place."

The writer adds that the "Roman system makes the church first and supreme and bends the individual to it. The Baptist system makes the individual first and supreme and adjusts the church to him." The conclusion is that "infant dedication," and we may add, "infant consecration," are both on the wrong side for Baptists, because Baptists are facing in the opposite direction.

Whatever Dr. Strong may have meant in his reference to a spiritual church, it seems quite clear that spiritual members, individuals, are essential to a spiritual church; for each church is what the individual members make it. God has to do with the hearts of the individuals. Every Christian is made a Christian by God's dealings with him personally and individually. Neither the administration of baptism, joining the church, ceremony of consecration or dedication, can change the relationship of an individual to God, whether adult or infant. There are people who have been greatly disturbed in mind because the child died without baptism. Christ said, "suffer the little children to come unto me and forbid them not for of such is the kingdom of heaven." He did not

make their hope of heaven depend upon the faithful performance on your part of a consecration ceremony, or dedication ceremony, or baptismal ceremony. The idea of the salvation of little children depending upon some rite or ceremony that is to be carried out by weak, ignorant and unreliable human beings.

J. R. SAMPLE

Some Reflections.

In the last copy of THE BAPTIST I notice an article written by Bro. J. R. Sample under the above caption in which he refers to the stress placed on the Sunday-school, and goes on to show the per cent. of increase of membership in the churches that have none and those that do, in the Boguchitto Association. I know he is right from what I have seen in my field of labor. I have one church I have been serving first and last 23 years, during which time it has never had a Sunday-school of any interest much. I have tried with all I could say and do to have it, but somehow or other it would not live long, but notwithstanding all this, God, through the power of His Holy Spirit, gave his Word free course and numbers have been converted. Some of whom have gone above praising God for the hope they had in Christ.

I am very glad and thankful to Almighty God for our Sunday-schools and our systems and all of our corporate work—but let's not forget that it is not by might nor by power, but my spirit saith the Lord. Let's not forget that Gideon's army of thirty-two thousand strong had to go back all except three hundred. The main channel through which the Holy Spirit works is the gospel, the preached gospel, the gospel borne in earthen vessels.

Let's not get it before our people that if they go to Sunday-school, that will do, as is frequently done. Say, go to Sunday-school and stay till preaching if no longer. Let's put stress on God's preached Word and go hear it and pray for its success, and let's pray for and pay up our hard worked editor.

J. F. MITCHELL.

We call the attention of our readers this week to the fact that J. W. Patton, of this city, bought out the interest of Mr. White in the music business formerly known as Patton & White some time ago, and will continue same at their old stand in this city. Mr. Patton was the original owner of this business before Mr. White entered it, and is thoroughly acquainted with all its details as well as the wants and requirements of his friends and patrons. We can say without fear of ever having to retract the statement that Mr. Patton will never leave anything undone, which will please those who trade with him. We therefore bespeak for him a goodly share of the patronage of our readers. When wanting anything in the music line write to him for catalogues and prices.

Missions.

One Week's Income to Foreign Missions.

You may have read the following remarkable incident, but read it again and then ask yourself if you cannot give one week's income to send the gospel to the lost:

A short time ago, an orphan girl wrote: "I love the cause of missions and send the enclosed as a thank offering for a special blessing. I am an orphan girl and do housework in a small family. I only earn a little—two dollars a week—and wish I earned more, so I could send more, but this week's wages I gladly give, with an earnest prayer that many more may give as they have means."

"A Pennsylvania Presbyterian," learning of this incident, wrote offering to be one of at least 100 who would agree to give at least one week's income to the American Board of Foreign Missions, guaranteeing that the amount should not, in his own case, be less than \$500. The challenge was accepted by more than one hundred others; among them was a woman in Iowa, seventy years of age, who reports that she "goes out sewing by the day to get money for expenses and for our Lord's blessed work."

A missionary in Japan sent the full amount of his salary for a week. A printer who set the type announcing the result of this remarkable competition, was so impressed by the example of the orphan girl, that he took his pay envelope for the week and deposited the whole amount with the Board Treasurer, asking that no public mention should be made of it. The results were astonishing. Thousands of dollars came into the treasury through the inspiration of this orphan's gift.

Are there not some more "Pennsylvania Presbyterians" in other States who will do as much, through our own board, to give the gospel within this generation to every creature to whom our church is responsible?—Assembly Herald.

The Selfish Use of Wealth.

He was sleek and well fed. Everything had gone to suit him. His business was increasing in volume, and bringing him in large returns. The house in which he lived looked fit for a king. His wife and children were clad in purple and fine linen, and fared sumptuously every day. It was quite impossible for him to see the existence of much evil in the world. True, he could not entirely ignore the fact the wretched Lazarus lay festering and rotting at his gate, and begging to be fed with the crumbs that fell from his table.

Things would, to be sure, be somewhat better if Lazarus could be got quite out of the way. The sight of want and pain and wretchedness is never altogether pleasant to even careless eyes. But then, no sane man expects perfection. On the whole, there is nothing to complain of. If Laza-

rus and his folks were any account they would have no trouble in making a comfortable support. Every man reaches his level. Those who rise deserve to rise, and those who fall deserve to fall. The survival of the fittest is the law of the universe, and it would be unwise to seek to interfere with its operation.

So reasoned our sleek and well-fed friend. We have the authority of Jesus, however, for the statement that another such man "lifted up his eyes, being in torment."

Wealth is not a sin. The industry and thrift which lead to the accumulation of money are commendable virtues. But the selfish use and enjoyment of wealth is wrong. Our Lord denounces it in language that fairly blisters. Men have sought in every age, and by all sorts of tortuous explanations, to get rid of the full force of his withering words in respect to sins of covetousness and self-indulgence. But there they stand. Nothing can alter them; nothing can modify their meaning. Every man to whom they apply give them due heed.—Nashville Christian Advocate.

A Nation is Being Reborn.

REV. DR. D. SCUDDER.

Having been called upon to travel hurriedly through Japan, I felt it a pleasure to set down a record of impressions, as a result of years of observation of Christian work in the empire.

I cannot but feel that the nation is being reborn, slowly but surely.

This was made manifest by the evidence of the progressive permeation of the people with Christian ideals. The most apparent of these is the new sense of world relationship. No other impression made upon me during this visit has compared in depth and power with this one; it came with the force of a revelation as soon as I landed; every day accentuated it, and now, after a closer association with thousands of the people, and with all classes, than was possible in my former missionary days, I carry it away as the one dominating evidence of a fundamental change in the national character and life.

Again, take the Christian conception of the primary worth of the individual. Much has been written, and justly, too, both in and out of the empire concerning the inhospitality of the Japanese mind towards this truth. The whole fabric of social life in this empire was corner-stoned upon the conception of the secondary value of the individual, his subservience to the house, which alone was immortal. But the truth of the absolute value of the individual has taken tremendous hold upon the nation. Evidences abound everywhere, perhaps in no realm more impressively than in the sphere of publication. The country schoolhouses even in remote districts, are an ever new astonishment to one who knew only the Japan of 1889. A scheme of education which makes it the business of the nation to endeavor to give a primary schooling to every child cannot be put into effect without teaching as its inevitable corollary the inherent worth

of the poorest and humblest. Nor is the new education the only indication of the permeation of the nation by this Christian ideal. Every one conversant with the Japan of a decade since has forced upon his consciousness the presence, even among the common people, of a dignity, a readiness to assert individual rights, unknown before.

Deep down in the heart of the nation the principles of Christianity are having their way, are molding a new life, and giving birth to numberless manifestations of true brotherliness. Think of a great newspaper in Tokyo (the Jiji Shimpo) so moved by the example of the noble work done by some of our great dailies as to gather together, last New Year's, 1,000 half starved urchins in the national capital and treat them to a royal feast and a day of paradise in the great Kabuki Theatre!

The wealth of resource and the marvelous development of helpful agencies for bringing in the kingdom of righteousness in Japan have been a daily source of wonder and inspiration as I have gone from place to place. It is no exaggeration to say that the country is being dotted over with institutions which radiate the sweetness and life-giving power of the gospel.

When all these forms of service are marshalled, and the map of Japan is surveyed by him who, going from city to city, has discovered in each a center of God's life and Christ's love, the mighty truth that the consummate Captain of our salvation has his garrisons in every strategic center is borne in upon the mind with irresistible force. The whole Japanese nation is honey-combed with influences that irradiate from the cross of Christ.—Missionary Herald.

Church Commercialism.

We are living in the Commercial age. Everything is estimated in dollars and cents. The first question is: "Will it pay?" next, "What profit is there in it to me?" and lastly, "how much?" This spirit has invaded our churches: indeed it has already gained control of many. Riches gives members the preeminence, instead of piety and honest judgment. Accessions are valued according to financial liberality. So far, such churches are in the minority; but there is a strong tendency in that direction.

As our National Government becomes more strenuous, corporations make greater combinations and the churches incline to follow the centralizing craze. The object of this is to increase power and influence in the so-called social world. A church wants praise and a name, it raises much money for display and to support missionaries abroad; yet not only fails to "begin at Jerusalem," but neglects development of its members in personal work and non-conformity to the world. How and where do the individual members "let their lights shine?" What sacrifices do they make for the cause?

Professions of religion are accepted more readily by Baptists than fifty years ago, when confessions were required. Applicants for membership in those days were

expected to acknowledge a change of heart—regeneration. Now the simple desire to "join the church" is taken as evidence of conversion sometimes. The "fruits of the Spirit" need not be manifest; sacrifices of popular amusements are optional, even "giving as the Lord prospers," is ignored. It would seem that the rush is for members—for quantity rather than for quality.

For this state of things our preachers have not been altogether free from blame. They have depended too much upon pulpit ministrations, and pastors have relied upon evangelists. It is by family visitations that irregularities are to be checked and corrected. Temple worship is without authority in the New Testament, and we are nowhere directed by the Word to draw our doctrines and practices from the Scriptures of the Old Testament. The latter is "profitable for instruction in righteousness," but is not the gospel and Christ's commandments. Commercial dictates worldly profit.

Comfortable church buildings are a necessity and they should be commodious; suitably arranged for all departments of the church work. Of course they should be convenient of access, and services ought to be held therein every Lord's Day. Elegant Sermons are not objectionable, but if they reach only the brain, it were better to dispense with them. If people "go to church" wholly to be entertained, they surely misconceive the purpose of Christianity. A little commercial calculation might show them there was little profit therefrom.

There are not a few faithful pastors that commercialism cannot move. They love the cause above personal interest or aggrandizement, and God blesses their ministry. These allow no encroachment upon the independency of the churches, nor any looseness of practice in the observance of the ordinances and the "faith once delivered unto the saints." No compromises of truth as taught in the Word of God.

I. A. DUNCAN.

A Bit of Personal Experience.

One evening, while lived in the Delta, I sat reading the Christian Index. The lights from all the windows of the houses of our town had gone out, quietude reigned within and without, for me it was a time of meditation and prayer.

After awhile my eyes rested upon a short article written by Sister J. B. Gambrell detailing the account of the meeting of the Woman's Missionary Society of the church of which she was then a member. It ran somewhat after this manner: "After I had gone home from the society I visited one of our members whom we had missed from our meetings for sometime. I said to her, 'We had a good meeting this evening and missed you, why don't you come?' The sister replied, 'you know that my husband is a preacher as yours is, he preaches to country churches on the promise of a small salary and all of this is not paid to him. He is gone from home much of the time and I have to stay at home to do our work and care for the

children. I have just finished washing our clothes, when I do the cooking and all our house work. I am so tired that I can hardly walk. You know I am not in good health and I don't believe I can stand the strain much longer. I do not blame my husband or complain at my situation, but simply tell you the reason I have not attended our meetings."

The vision of an emaciated, delicately organized form rose before me. I saw that wife and mother toiling like a slave enduring and sacrificing at home, just as the husband was doing away from home, because she loved God and wished to help do the work which the Savior had committed to them. I could almost see the woman being crushed under the burden she was trying to carry, the sight touched my heart.

As I remember now, I had only five dollars, I opened my trunk and took the bill and enclosed it to Sister Gambrell asking her to give it to our sister. I had never heard of her before, nor have I heard since—only that the money reached her all right.

Now for the experience to me personally. I had owed a debt for several years that I had not been able to pay, a severe spell of sickness had laid me on the shelf for nearly two years. I was out of the pastorate and of course received no salary during the time that I was sick and unemployed. My wife and daughter made the living for us. All of this time interest on my debt was accumulating.

After I had gotten well enough to begin again to preach, I saved all the money I could to pay on the debt and had several hundred dollars. I went down to Vicksburg to see my creditor and pay the money. As I counted it out to him he asked, as the count was nearing the end, "Is that all of the money you have?" I said "yes." He told me to keep some of it. I said, "No, this debt has been worrying me a long time, I want to get rid of it." When I had reached the last fifteen dollars which I held in my hand, Bro. Wells said "You keep that and I want to make you a present of the balance of your note, you have paid me enough."

I could almost hear the voice of the Lord speaking to me at that instant. "I am paying you back for the contribution you made to the burden bearing sister in Georgia. I replied in my heart, 'Yes, Lord, and eighteen fold.'

There are other poor preachers and wives of aged and infirm ministers of the gospel of Christ in the world, let us as Christians help Bro. Rowe to relieve them in their time of age and necessity. "And the king shall answer and say unto them, 'Verily I say unto you, Inasmuch as ye have done it unto one of these my brethren, even the least, ye did it unto me.'"

R. A. COHRON.

Utica, Miss., Dec. 28, 1904.

Reflections on the Year.

In a few more days, 1904 will be numbered with the past. All its joys and sorrows, all hopes and dreams, all its desires

and expectations will be stamped with the seal, and the book will be closed. It matters not how much we may wish to change some of the writing all the mistakes and blots must be handed over to the recording angel. It is a sad thought and tonight as we turn our minds backward, we see many things we would like to change if we only could. Flowers that now are withered and dry we might have given to loved ones when they were fresh and beautiful. Pearls that have lost all their lustre might have gladdened the lives of some weary ones if we had not been so thoughtless.

Here and there we see a gem we have dropped by the wayside and it burns and sparkles still, like the stars of heaven. We turn over the pages and ever and anon we find a flower that was tiny and frail in its planting, but its roots have gone deep and its branches are covered with the richest foliage that will not fade when the frosts of winter come. Here is a leaf that is blurred with tears. Would that we might erase it and write something more fair, but what is written must forever stay. Tenderly, lovingly we close the book. With all its sad regrets and clinging memories we lay it away as some sacred thing and turn our eager eyes to 1905 that will soon be ushered in with its bright prospects and glorious possibilities.

(MRS.) E. C. BOLLS.

My Work.

Enclosed herewith please find \$2.00 for THE BAPTIST. Your paper gets better. My work is very promising. My field of labor is second to none.

By means of The W. M. U. and B. Y. P. U. most of our young people are enlisted in the work, more coming in and interest growing. Mississippi will hardly produce a more noble host of sons and daughters than encamp about Enon. These brethren are docile, sweet-spirited and liberal. Watch her figures grow.

Little River has a magnificent Temple of God, now under construction. The contractor allowed it announced that service might be held in the new church house 3rd Sunday in January 1905. They mean business.

Oloh is growing. Work is to begin the very first of the year on the R. R. leading from Eply to Oloh. This means greater. Oloh. And the interest is all aflame. Oloh will have half time service, beginning first of April. It is a treat to be present when the W. M. U. or the B. Y. P. U. meets. Our religion is thoroughly practical, as is all New Testament religion. Splendid talents, choice spirits and consecrated living. Their key word is service. The recovery and presence of Bro. Geo. W. Lott (who fell from near the top of a brick chimney receiving serious wounds), adds very much to the interest. God bless the members of each of these churches who have so liberally contributed to His cause and so kindly remembered their humble pastor. I leave on the 29th for Louisville, Ky., for 3 months hard study. The Lord willing, I return and take up my work.

J. J. JUSTICE

Columbia.

THE BAPTIST.

\$2.00 Per Annum in Advance.

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When your time is out, if you do not wish paper continued, drop us a card. It is expected that all arrears will be paid up before ordering paper stopped.

Obituary notices, whether direct or in the form of resolutions, of 100 words, and marriage notices of twenty-five words, inserted free; all over these amounts will cost one cent per word, which must accompany the notice.

Manuscript to be printed must be written on one side of the paper only, and in ink.

No communication will be printed unless it is accompanied by the name of the author.

In requesting change of post office, do not fail to name office from which and to which the change is to be made.

Editorial.

"Afterward."

Nineteen years ago while Mrs. Gambrell was wading through "rivers of woe," when her son was foully slain, she wrote an article under "That Blessed Afterward." In reading it one felt the breath of a wounded soul going out in patient endurance and implicit trust. That article went up in flames, else it would be inserted here.

Many disciples of Jesus are walking in the valleys of affliction and bereavement dark as the death shades. This fact leads to the study of that word, "afterward" in its Scriptural connection—Heb. 12:3, 13.

The sacred writer is talking about pain as chastisement. Not suffering inflicted for wrong doing, for that is punishment; but affliction sent or allowed for correction and discipline, which is chastisement.

It is not pleasant to be under the rod, though one knows it is in a father's hand. Pain is a cause of grief rather than of joy. Let no sorrowing and suffering soul say hard things against himself because he gave way in passionate grief under trial. In anticipation of the cross, under his soul-suffering, Jesus cried out in sorrow to be spared the fearful agony. Some of the choicest spirits of Christ's family grieve under chastening.

Not while under chastisement, but "afterward," the correction of our wise and kind Heavenly Father will issue in peaceful, joyous, fruit. There may be unrest, a tumult of emotion, and trouble during the time of the chastening; but when this tried and approved life spontaneously goes out into righteousness, in heart and life unto God as fruit and not merely as the result of trial, then will the

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soul become serene and happy.

Weeping may endure for the night; But joy cometh in the morning.

Yes, when afflictions are borne with patience and filial acquiescence joy will follow sorrow. There is, however, a richer truth. Jesus said to his heart-troubled disciples: "Your sorrow shall be turned into joy." The very thing which grieves you now, "afterward" shall become a spring of joy. You know what it means. Enjoying the fruit of the pruned tree, you can bless God for the pain which gives such rare flavor.

Afterward, the fruit of affliction is a suitable ground of joy. Chastening is an evidence of divine sonship. It means that one is the object of the Great Father's care and affection. Chastisement has always marked God's treatment of his sons. Only bastards are deprived of the correcting rod. Their suffering is punishment, not chastisement.

Then God's purpose in pain is his Son's profit, that he may be a partaker of the Father's holiness. Afterward, when the sorrowing and suffering soul sees this purpose working out in his participation of God's holiness, he can rejoice in that he was under discipline. Remember that God's design is to break the chains of sin, to deliver you from sinning, to make you holy like himself, and fit you to live with him in bliss, not for a few days, but forever.

It comes to me more and more

Each day as I pass along;

The love of the Father eternal

Is over us tender and strong.

'Tis not alone in the sunshine

Our lives grow pure and true;

There is growth as well in the shadow,

And pain has a work to do.

A message comes in the heartache,

A whisper of love in the pain;

The pang we have fought and conquered

Tells the sweet story of gain.

So it comes to me more and more

As I enter upon each new day:

The love of the Father eternal

Is over us all the way.

A brother asks if it is the duty of a church to discipline disorderly members. Paul says in 1 Thess. 5:14. "We exhort you, brethren, warn them that are unruly;" and in 2 Thess. 3:6, "We command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly." "Unruly" and "disorderly" are translations of the same word, which means deviating from the prescribed order, to be lawless, to lead a disorderly life, which is explained by the added phrase "and not after the tradition which he received from us," and in verse 11 by the words, "working not at all, but are busy-bodies."

This same brother asks whether there is a visible and an invisible kingdom. Kingdom of God, kingdom of heaven, and kingdom mean in the Gospels the reign of God under the Messiah. It was a domain over which God ruled. This reign was visible in the miracles which Christ

January 5,

wrought as signs, in appearances from the king of kings. Jesus said to the Pharisees, "If I with the finger of God cast out devils, no doubt the kingdom of God is come upon you." Nicodemus saw these signs and said, "We know that thou art a teacher come from God." This is an outward manifestation. But there is an inward domain, a presence, a reign of God, which one can feel and which no man can see. It is "the kingdom of God" which Paul says is: "righteousness, and peace, and joy in the Holy Ghost."

The brother may use kingdom in the sense of church. The invisible church then would be that spiritual body which includes all who accept Jesus Christ as the Son of the living God. "Spiritual kingdom" is a better designation. I do not know any outward visible counterpart of this spiritual body which includes all the redeemed. Speaking loosely, men say the invisible church is composed of all those who profess the religion of Christ and are associated with one of the societies called his churches. In speaking of outward organization, the New Testament writers say churches, or the church at a certain place, and not the church.

The Student's Chronological New Testament.

A volume of peculiar attraction to those who are interested in early Church history and New Testament study is "The Student's Chronological New Testament," issued this week by the Revell Company. The author, Archibald T. Robertson, is a professor in the Louisville Theological Seminary, and author of The Life of John A. Broadus and several text books. The present volume is simply the American revision of the New Testament, with the Books placed in the actual order of their writing and each one prefaced with historical notes and outlines. In the hands of intelligent laymen it would create an entirely new conception of those early days, and take the New Testament out of the sphere of magic books and make it a real human collection of literature. Send your orders to THE BAPTIST. They will receive prompt attention. Price prepaid \$1.15.

In 1904 the American people gave \$61,907,666, or \$172,564.25 per day to charitable purposes. Of this vast sum \$18,188,743 was given to educational institutions; \$8,890,000 to galleries, museums and historical societies; \$4,800,000 to churches and religious work; \$2,543,000 to hospitals; \$1,483,000 to libraries; and \$16,005,000 to miscellaneous charities. Only \$9,940,783 was sent out of this country. Nine donors gave from one to twenty-one million each.

Besides the payment during 1904 of \$1,800 on remodeling the church building and all current obligations, the Canton church and friends made a cash donation to the pastor and wife, and other nice tokens of love and appreciation of faithful services were in evidence.

1905.

MISCELLANEA.

In the Indian Territory Baptists built 35 houses of worship in 1904.

There are 32 young Baptist preachers studying in the Southwestern Baptist University at Jackson, Tenn.

Rev. H. M. Long goes from Carrollton, Ala., to Newport, Ark. He will be remembered by his many Mississippi friends.

President Hale of Baptist University of Tenn., has established a lecture course. Luther Manship of Jackson, Miss., is to be one of the speakers.

Of the 413 students now in attendance at Colgate University 323 are church members, and 110 of these have the ministry of the gospel in view.

Rev. T. D. Bush, after spending one month in Bunkie, La., has returned to Collins, Miss. He is no doubt open to calls for work, either pastoral or evangelistic.

Even God cannot make the past not to have been; there will always be a past. If your present past is not satisfactory, aim to make your future past more to your liking—H. C. Morse.

Tylertown under the efficient leadership of Prof. L. R. Powell has erected a new school building. Prof. Powell is a strong factor in the town in many ways and will now be stronger—he and Miss Ruth.

There is one time of perfect peace and assurance for all anxious minds—the present moment. Just now you are well fed, clothed and happy. Rest right here and take a little comfort on the journey.

In a late intermediate examination at Mississippi College a young man out of a possible 600 in six studies made 599, and he lost that one in writing a genitive singular for a genitive plural on old English. Who was he?

To be always intending to live a new life, but never to find time to set about it—this is as if a man should put off eating and drinking and sleeping from one day and night to another, till he is starved and destroyed.—Tillotson.

D. John Watson ("I an Maclaren") after 25 years continued service, has announced his purpose to retire from the pastorate of Sefton Park Church, London, in September 1905 on the ground that "a church ought not to be allowed to decay at the top."

Rev. W. H. H. Fancher is very much encouraged with his field where has been laboring for 30 years and where he expects to labor 30 years more, if the Lord wills. He asked his churches for \$50.00 for For-

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eign Missions and they gave him \$64.46. He is doing a great work in that section of the country.

One year ago the First Baptist Church of Jackson raised her pastor's salary from \$1,200 to \$1,500. Last Lord's day this amount was increased to \$1,600. Such evidences of appreciation are worth much to the preacher; and many churches could do likewise and be all the better for it.

Rev. W. B. Sansing, editor of The Mississippi Baptist, is hard at work in the Seminary and apparently hopeful and happy. He is a good man and with the additional equipment he will get at the Seminary he is going to count for much in the General Association territory or wherever he shall labor.

Rev. C. C. Brown has been pastor of the Baptist Church in Sumpter, S. C. for 30 successive years. It is the only pastorate he has had. The secret? He is a tireless pains-taking worker, has a kind heart, and cheerful disposition, prepares his sermons and himself well for the pulpit, and makes special preparation for the prayer meeting.

"One does not give back to God, his own by returning that which God commits to him. This was the mistake of the indolent servant in the parable of the talents. There is loss in proportion as there might have been gain. To do nothing is to sin against God. Yes, the 'know-nothing, the be-nothing, the do-nothing scheme of life can only end in outer darkness.'"

Dr. E. H. Judson, long-time president of Greenville Female College, S. C., and later a longer time professor in Furman University of that State, has delivered to the Trustees of the University a deed of conveyance of his home and 30 acres of land, valued by real estate dealers at \$8,000, to that school. He had already given \$21,000 towards the endowment of Furman.

The South-side church Birmingham, Ala., of which P. T. Hale, now president of the Baptist University in Jackson, Tenn., was pastor for ten years, recently gave him \$1,000 towards the endowment of that school. One friend gave \$500 of this amount, and also agreed to support a young preacher in that school every year. President Hale has secured about half of the \$100,000 endowment fund which he has determined to raise.

We are glad to learn that the genial and beloved Secretary of our Sunday-school Board, Dr. J. M. Frost, has greatly improved in health, that he seems to be in better condition than he has been for several years. But that is a reason for acceptance of the month's rest in Florida, which the Board urges upon him, and which he refuses. He should rest that he may remain well, and not break down in the work which he loves so ardently.

ROYAL
Baking Powder
exceeds all
others in
leavening power,
purity and
wholesomeness;
makes food
lighter, sweeter,
of finer flavor.
No other
should be used.

The Oxford Church has recently put new pews, a new carpet and a steam heater in their house of worship, and made the ceiling and walls so beautiful that it has now one of the most attractive auditoriums in the State. Pastor Stubblefield and his wife, lately from Missouri, are admired and loved by the entire congregation. Dr. F. L. Riley is Superintendent of the Sunday-school, and has one of the best schools in the South. We predict great usefulness for this church.

Room at Blue Mountain.

As usual, our school opened in September with every place taken; and yet, only about half the applicants for places had been able to get them. Ever since school opened we have had some cash deposits filed in our safe to hold future vacancies. However, a girl drops out occasionally, and a few always leave at the close of the first half session. Therefore, some new pupils can get places for the second half session, which opens January 23rd.

Our Teachers' Training Department is offering exceptional advantages to young ladies who wish to prepare for public school examinations or to increase their efficiency in school work. We give special training for primary teaching. Primary teachers are the demand of the day in the South, and a field of pleasant, profitable and useful work opens to those who are thoroughly prepared.

If interested in any department of our school, write promptly for full information.

LOWREY & BERRY, Proprietors.
Blue Mountain Female College, Blue Mountain, Miss.

FREE TUITION for ALL in that MOST EXCELLENT institution, Harris' Business College, Jackson, Miss.

WOMAN'S WORK.

Mrs. JULIA T. JOHNSON, Editor.
P. O. Clinton, Miss.

[Direct all communications for this department to Clinton, Miss.]

Woman's Central Committee:

Mrs. E. G. Hackett, President,
Meridian; Mrs. W. R. Woods,
Secretary, Meridian.

Program—January, 1905.

Programs are suggestive. The introduction of other features, selection of additional hymns, subjects of prayer, etc., are left with the society.

Subject:—Church Building, Pioneer Missions.

Motto for 1905: Ever Forward, Never Halting.

For Leader: Begin the new year by sending written invitation to every woman in the church.

1. Words of Welcome, followed by singing of "Coronation."

2. Scriptures: "God's Thoughts," Psa. 40:5; Isa. 55:8-13; Psa. 120:17. "Our Thoughts," Prov. 16:3. "Their Absorbing Theme," Psa. 48:9; 10:24.

3. Season of Prayer: That God may guide our thoughts, reveal his thoughts, that the new year may be entered with stronger determination to do his will.

4. Short talk: "God's thoughts for the unsaved."

5. Leaflet: "Indian wrongs and rights," by Annie W. Armstrong.

6. Discussion. Of leaflet.

7. Items: Missionaries testify that through the box work, the W. M. C. has held Indian Territory and Oklahoma for the Baptists. The Baptists of Oklahoma increased fifty per cent. last year.

This was the Indians' land, yet between thirty and thirty-five tribes have not had the gospel preached to them.

8. Leaflet: "Church Building."

9. Business: Collection, etc. Plan for helping to increase the Church Building and Loan Fund.

The Topic for January—Church Buildings—Pioneer Missions.

A GREAT NEED.

Speaking in round numbers, there are in Texas 3,000 Baptist churches of which only one-half have meeting houses of their own; in Arkansas 1,300 churches, about one half having houses of worship; in Indian Territory 426 churches, 200 having houses; in Oklahoma 300 churches, and only 100 having houses. In some cases, the churches avail themselves of school houses; but in many others, they are unable even to do this—Convention Report.

The following extracts from Annual Meeting of Woman's letters of missionaries give

A Texas Wonder.

Hall's Great Discovery.

One small bottle of the Texas Wonder, Hall's Great Discovery, cures all kidney and bladder troubles, removes gravel, cures diabetes, seminal emissions, weak and lame backs, rheumatism and all irregularities of the kidneys and bladder in both men and women, regulates bladder trouble in children. If not sold by your druggist, will be sent by mail on receipt of \$1. One small bottle is two months' treatment and seldom fails to perfect a cure. Dr. E. W. Hall, Sole Manufacturer, P. O. Box 629, St. Louis, Mo. Send for testimonials. Sold by all druggists.

Covington, Ga., July 23, 1898.

This is to certify that I have used Dr. Hall's Great Discovery for rheumatism, kidney and bladder troubles, and will say that it is far superior to anything that I have ever used for the above complaint. Very respectfully,
H. I. HORTON, Ex-Marshall.

ditional idea of the need; Texas: "We have to preach in dwelling houses and dug-outs, sometimes we find a school house, but there is not a church building for miles and miles. Oklahoma: "Two places were refused because they did not want Baptist doctrine preached. I am happy to get in a grove, under the shade of a tree, anywhere to preach." Missouri: "Work without a church building is only half work. I have preached in many houses where but half the people had room inside, the others stood outside. This is well enough in good weather, but it cannot be expected in winter, so the work is hindered."

FOUNDATION OF THE CHURCH BUILDING LOAN FUND.

This Fund, by means of which the Home Mission Board proposes aiding struggling churches to build especially those on the frontier, was established in 1900. The foundation was laid by gifts of \$3,500 from Baptist women through the Woman's Missionary Union. The first was an offering of \$1,000 from Maryland; \$500 was from Kentucky. The other \$2,000 was from one who wished both name and State withheld.

In 1903-1904, the Woman's Missionary Union aimed to raise \$20,000 for this fund, to be known as the Tichenor Memorial, in honor of the great Secretary of the Home Mission Board, Dr. I. T. Tichenor, whose always carried the needs of homeless churches on his heart. As the amount desired was not raised, effort is still being made in this direction, and it is hoped as many Societies as possible, also individuals, will give their co-operation and that at the

Missionary Union 1905, it may

be reported that success has crowned our efforts.—A. W. A.

CHURCH BUILDING LOAN FUND.

"The sum of \$5,736.36 mentioned in the report (of the Home Mission Board 1904) is the total amount available for this purpose, is manifestly inadequate for such an undertaking. Southern Baptists could probably use half a million dollars in aiding weak churches at important points to erect houses of worship which would properly represent the denomination in new and growing communities. A few hundred dollars judiciously expended at the right time will do more good than many thousands spent after the opportunity is gone. There is great need for immediate enlargement of the work."—From Convention Report.

OPPORTUNITIES IN TEXAS.

Texas is an incomparable field and ripe to the harvest. Its population is between three and four millions of people. Tens of thousands in every section remain unevangelized. There are near \$1,000,000 foreign born. There are scores of communities in the Pan-handle alone, right now needing church buildings. First on the ground will likely remain first.

SPARSELY SETTLED DISTRICTS.

"A most necessary work is that which is carried on among the sparsely settled portions of the country. The population is not sufficiently dense in any one place to form even a fair sized congregation, but by grouping two, three, four or even more such places together, there is developed a field of importance. It is hard work for the missionary, requiring much travel, constant exposure and at times even danger to health or life. There are many thrilling stories of such service which make manifest a heroic and self sacrificing spirit moulded by the divine Master himself. Many of these stations until they attain to self support, while others seem destined like similar communities farther East to be small and dependent congregations for many a day."—Selected.

Only One Prescription.

Dr. M. S. Fielder writes, "I know Tetterine to be a radical cure for tetter, salt rheum, eczema and all kindred diseases of the skin and scalp. I never prescribe anything else in all skin troubles." The explanation of Dr. Fielder's policy is that he never fails to cure such diseases when he uses Tetterine. 30 cts. a box at druggists or by mail from J. T. Shuptrine, Savannah, Ga.

NOTICE.

I want every man and woman of the United States interested either for themselves or friends, in the cure of Opium and Whisky habits to have one of my books on these diseases. Address Dr. B. M. Woolley, Atlanta, Ga., Box 389, and one will be sent you free.

YOU HAVE NO FRIENDS

In any town or community but what will be greatly interested in a household remedy that is now being used extensively throughout the United States as a complete and permanent cure for catarrh of the mucous membranes, dyspepsia, constipation and all diseases of the liver, kidneys and bladder. Only one dose a day is necessary. Write at once to the Vernal Remedy Company, LeRoy, New York, as they have so much confidence in this remedy that they will cheerfully send you free of charge a trial bottle of Vernal Palmettona (Palmetto Berry Wine), so that you can quickly convince yourself of the wonderful results to be obtained from its use. Sold by druggists everywhere, but don't hesitate to write for free trial bottle and booklet.

1867. Medical Relief Free. 1905.

M. J. Willis, of Crawfordville, Ind., will mail free to all sending him their addresses a package of Pansy Compound, which is two weeks' treatment, and is a positive cure for constipation, biliousness, dyspepsia, neuralgia, nervous or sick headache, lagrippe and malaria.

The Best Place to Buy

Fine singing Canaries, talking Parrots, Goldfish, Cages, Aquarium, etc., is Louis Ruhe's Bird Store. (Largest and oldest in the South.) 319 Chartres St., New Orleans, La. Write for prices.

Dr. DeWitt's Eclectic Cure.

To those who have Dr. DeWitt's Eclectic Cure, the directions are as follows:—
For Toothache.—Saturate a piece of cotton with Dr. DeWitt's Eclectic Cure and put into the cavity of the tooth, and bathe outside well.
Sore Throat.—Spray or gargle the throat well with Dr. DeWitt's Eclectic Cure, weakened with water, and bathe outside freely.
For Chills.—Take a teaspoonful of Dr. DeWitt's Eclectic Cure every hour for four or five hours before chills is expected.
Cure For Whiskey.—Half a teaspoonful in water will satisfy the craving for spiritous liquors. Man may cure himself of using Alcoholic Stimulants.

For ordinary diseases, follow the directions.
For Nervous Debility, take one teaspoonful in from one fourth to one half glass of sweetened Water. Dose for children in proportion.

Drinking Water Harmless.—If you are going to either the Mountains or the Seaboard, a vial of Dr. DeWitt's Eclectic Cure is a very proper thing to have with you. A few drops will render change of water harmless.

See This.—Santer, S. C., July 29, 1897. Gentlemen: I have used Dr. DeWitt's Eclectic Cure for neuralgia and it has never failed to give me almost instant relief. It is the best remedy I have ever tried.

Mrs. Rody Williams. A cure for Asiatic Cholera, and for all Stomach and Bowel Derangements. A Marvelous Relief and Sovereign Cure for Muscular Rheumatism, many pains and facial neuralgia.

Sovereign remedy for Cramp Colic, Cholera Morbus and Cholera. Wherever there is pain, apply it. You've all to gain, try it. Price 25, 50, and \$1 per bottle.

The W. J. Parker Co.,
Sole Mfg. and Prop.,
No. 7 S. Howard St., Baltimore, Md.,
U. S. A.

THE HOME.

Cast Thy Bread Upon the Waters.

'Mid the losses and the gains,
'Mid the pleasures and the pains;
'Mid the hopings and the fears,
And the restlessness of years,
We repeat this passage o'er—
We believe it more and more—
Bread upon the waters cast
Shall be gathered at the last.

Gold and silver, like the sands,
Will keep slipping through our hands;
Jewels, gleaming like a spark,
Will be hidden in the dark;
Sun and moon and stars will pale,
But these words will never fail—
Bread upon the waters cast
Shall be gathered at the last.

Soon like dust, to you and me,
Will our earthly treasure be;
But the loving word and deed
To a soul in bitterest need,
They will not forgotten be,
They will live eternally—
Bread upon the waters cast
Shall be gathered at the last.

Fast the moments slip away,
Soon our mortal powers decay;
Low and lower sinks the sun,
What we do must soon be done;
Then what rapture, if we hear
Thousand voices ringing clear—
Bread upon the waters cast
Shall be gathered at the last.

—Journal Messenger.

If?

If you want to be interesting,
don't talk much about yourself.
If we had more good hearers
we would have more good sermons.

If you are in the wrong place,
your right place is empty.

If you want to be strong in trial, don't forget to pray when you are prosperous.

If there is some man you hate,
begin to pray for him, and you will get ashamed of yourself and try to help him.

If you can't get rich, you can become better off by being contented.

If you want to be a thinker,
ask yourself a good many questions.

If you can't do the work you like to do, try to like the work you have to do.

If you are a Christian, the devil will never get in front of you unless you turn round.

If the earth were covered with flowers all the year round, the bees would get lazy.—Ex.

Sure of Its Victims.

Dr. D. M. Bye, of Indianapolis, Ind., the great cancer specialist, who has cured over six thousand cases of cancer within the last ten years with soothing, balmy oils, says that one time he selected a list of five hundred names of persons who had written to him relative to taking treatment, but who, from some cause, had neglected to do so, and wrote to them several months later inquiring after their condition. To his surprise and grief he learned that nearly 20 per cent had died within five months from the time they had written their letters of inquiry. It left to itself cancer is always sure of its victim. Book sent free, giving particulars and prices of Oils.—Address Dr. D. M. Bye Co., Box 462, Dallas, Texas.

The Cat and the Young Alligator.

Our Tabby, the cat, showed great curiosity, not unmixed with jealousy, when Beelzebub, the young alligator, had been installed as another family pet. And she acquired the unkind habit of walking up to him at every chance and showing her displeasure by deliberately cuffing him with her paw. Then she would retire with a show of dignity, as if she had performed a duty. This was done once too often; for the little alligator had evidently remembered her former insults, and this last proved too much. His eyes flashed; and, when Tabby was walking away, he scrambled after her, seized her tail, and clung to it viciously. This frightened the bully, and she started on a race around the room, taking flights over chairs and tables, with the alligator clinging desperately to her tail. When we released the frightened Tabby, we were surprised to find the alligator none the worse for his wild experience, and with widely distended jaws breathing a general defiance; but Tabby treated the alligator ever after with due respect.—Christian Register.

Behold! What "Waste."

The biographer of Phillips Brooks ventures to exclaim: "What a loss to the Church if Phillips Brooks had become a missionary!" Whereupon President C. C. Tracy, of Anatolia College, thus replies: Hold! Let us think a moment. How much greater was Phillips Brooks than the Apostle Paul? And we too exclaim: "What a loss to the Church—and to the world—if Saul of Tarsus had not become a foreign missionary!"

If he, or such as he, had not forsaken all to go and preach the everlasting gospel to benighted Europe, the following appalling losses, so far as we can see, would have resulted: the New Testament would lack three quarters of the Acts of the Apostles, thirteen powerful epistles, and the most shining example ever seen since Christ himself; the Christian age never would have dawned in Europe; western civilization would never have been evolved; we should all still be heathen; there would have been no great Germany, no mighty Britain, no glorious America, no New England, no Boston, no Phillips Brooks! Who knows whether the final triumph of Christ's cause and kingdom might not have been hastened by half a millennium if Phillips Brooks had become a foreign missionary?—From "The Missionary Review of the World."

Simple Hospitality.

One reason why we fail to take all the comfort and enjoyment we might from our friends and neighbors is that we are ambitious to make our social entertainments too elaborate. They soon become a burden and an expense to all but the very well-to-do. There is good sense in having a little something to eat when a few friends visit you in the evening. Nobody has satisfactorily explained why the act of eating together promotes good fellowship, but we all know that it does. To secure this result, however, it is not in the least necessary that what is eaten be rare or expensive. Crackers and cheese, provided they are good and daintily served, will do quite as well as pat de foie gras or broiled mushrooms. The main thing is that what is eaten be relishable. A chafing-dish is a great invention for neighborly sociability. The moment the little company is gathered about the little dining-room table interest centers in the manipulations of the fair hostess. That is one of the moments when a woman looks most engaging. And when the plates are filled with the toothsome morsels, the spirit of neighborly friendliness and good cheer is at high-tide. A little money will go a long way in pleasant entertaining, if we are sensible enough to make it very simple, and let good feeling largely take the place of money in the ordering of our hospitality.—Watchman.

CHURCH MONEY

For Bazaars and Fairs, we have a money-raising proposition that never fails. We get the advertising, you get the money. Address: J. J. Cheney & Co., Toledo, Ohio. RAISED Wholesale Drugs, Louisville, Ky.

There is more Catarrh in this section of the country than all other diseases put together, and until the last few years was supposed to be incurable. For a great many years doctors pronounced it a local disease, and prescribed local remedies, and by constantly failing to cure with local treatment, pronounced it incurable. Science has proven Catarrh to be a constitutional disease, and, therefore, requires constitutional treatment. Hall's Catarrh Cure, manufactured by F. J. Cheney & Co., Toledo, Ohio, is the only constitutional cure on the market. It is taken internally in doses from ten drops to a teaspoonful. It acts directly on the blood and mucous surfaces of the system. They offer one hundred dollars for any case it fails to cure. Send for circulars and testimonials. Address: F. J. CHENEY & CO., Toledo, O. Sold by Druggists, 75c. Hall's Family Pills are the best.

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Distressing Kidney and Bladder Disease relieved in six hours by "New Great South American Kidney Cure." It is a great surprise on account of its exceeding promptness in relieving pain in bladder, kidneys and back, in male or female. Relieves retention of water almost immediately. If you want quick relief and cure this is the remedy. Sold by The Jones Drug Store, Jackson, Miss. Mail orders promptly filled.

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Nearly 2,000 churches are using this service. Not one church would think of returning to the old method of all drinking from the same cup. Send us \$4.90 for a complete outfit for 44 communicants. A complete outfit for 88 communicants sent for \$9.60. Money returned if not entirely satisfactory. Orders filled promptly. Address: THOMAS COMMUNION SERVICE CO., 33 Wayne St., Lima, Ohio.

Low Holiday Rates For Teachers and Students.

On account of the Holidays the Queen & Crescent Route has authorized for teachers and students of schools and colleges, who will desire to spend their vacations at home, the low rate of one and one-third fares for the round trip, to all points south of the Ohio and Potomac, and east of the Mississippi river; also to all points in the States of Louisiana, Texas, Oklahoma, Arkansas, Missouri, Kansas, Ohio, Indiana, Illinois, Michigan, Wisconsin, and to territory even more distant.

Tickets will be sold on presentation of certificates from Superintendents, Principals, or Presidents of the various institutions of learning, 14th to 24th inclusive, bearing final return limit January 8th 1905.

For detailed information, call on any agent of the company, or address: J. W. Wood, Trav. Pass. Agt., Meridian, Miss.

Christmas Holiday Excursion Rates.

The O. & C. Route will sell tickets on Dec. 23, 24, 25th; Dec. 31st, Jan. 1st and Jan. 1st, return limit Jan. 4th, at rate one and a third fare for the round trip, to all points on its line, and to all points east of Mississippi and south of the Ohio and Potomac rivers. Also Dec. 17th to 24th inclusive, final limit Jan. 8, at same rates to same and many additional points, to teachers and students of schools and colleges upon surrender of certificates signed by superintendents, principals or presidents of schools or colleges. For further information information address: J. W. Wood, Trav. Pass. Agt., Meridian Miss.

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: FORTUNES IN MINNING. :

Greater Fortunes will be Accumulated Within the Next Ten Years

Through mining enterprises than have ever been made in the great past that has gone down in history. There are today idle 'prospects' almost ignored that are destined to develop into larger producers of wealth than any of our new famous properties. New sections of the country are being opened up, still newer machinery is being introduced, new markets and new uses for our metals are being discovered and encouraged. It is a vast system of progression, yet one in which the supply is not keeping pace with the demand; and to the man who will take the trouble to look before he leaps, unprecedented opportunities are even now waiting to be utilized as a medium for producing enormous profit with small capital.—Current Investments.

MINING TO THE FORE.

The bright, progressive men have come to recognize that conditions alone cannot be maintained by the production of wheat and cotton, or cattle and sheep, and they are forming companies and syndicates to engage heavily in mining. This industry has so appealed to men of means and influence that there is hardly a town in the whole country that is not directly or indirectly interested in the development of mining propositions somewhere west of the Mississippi river. In nearly every money center more attention is now paid to mining stocks than to any other pursuit.—Western Mining Herald.

Time was when railroad stocks were considered the gilt-edge investment in this country, but today railroad and industrial securities are taking a back seat when it comes to mining. Colossal combinations of capital are now being diverted from the wheat pits and from cattle markets to the mines of the West. The output of the precious metals is constantly increasing, while the dividends and profits accruing are assuming mammoth proportions.—Western Mining Herald.

If you are at all interested in mining or minerals, write for a copy of our illustrated two color prospectus, giving full information in regard to the Robert E. Lee mine on our property near Silver Plume, Colo. It contains much valuable information about the production of gold and silver in the United States, and will be mailed free upon request. Write today. Address all communications or remittances to

W. H. CRAWFORD, Vice-President and General Manager,
Southern Mining and Development Company,
218 Union St., Homestead Building, Nashville, Tenn.

Close of Pastorate of Ellisville and Sandersville Churches.

I have just closed a pastorate of fourteen years with Ellisville and Sandersville churches, and am now located in our home at Handsboro, where I hope to spend the remainder of my days and render any service I can to the cause we love. I will serve as pastor the churches at Ocean Springs and Slidell, La., during the year 1905, and will have two Sundays in each month to preach at liberty, where I think I can do the most good. For thirty-three years I have served as pastor, twenty-three churches, and have had a rest of only three weeks during that time, and am glad and thankful to God that he has spared my life to render such service as I have been able to render during my most vigorous days, and that I have put into his service 33 years of hard work. Blessed be his dear name. What a luxury it is to work and toil for Jesus! I have found it so, and if I had a thousand lives to live they should all be devoted to him. A good brother said to me a few days ago: "Bro. Bowen, are you going to quit preaching?" I said: "Yes I am, but it will be

when I am put in the ground and covered up." When I surrendered to God to preach his blessed gospel, I left all to follow him, and in doing so I burned the bridges behind me, and while I have feet to walk and breath to talk, I will tell the glad tidings of great joy to sinners round and "point to his redeeming blood and say, "behold the way to God;" and when all is over here and he calls me, I trust that by his grace I shall enter his presence, where there is perfect rest, the rest of immortality. Happy home on high. Oh glorious hope of a dwelling place there.

"Jesus the very thought of thee
With sweetness fills my breast,
But sweeter far thy face to see,
And in thy presence rest.

Grant me while here on earth I stay,
Thy love to feel and know,
And when from earth I pass away
To me thy glory show."

My pastorate with Ellisville and Sandersville churches was a happy one. God's dear children

of both places made it so agreeable for me to continue in the work among them, and I could write much in praise of them and of their helpfulness, but will refrain. They will ever have a warm place in my heart, and for one if you are curious to know beforehand some of the good things awaiting us.—Ministers, Sunday School teachers, church workers and all. Bro. Byrd and Bro. Leavell will make a fine combination in the Institute. Let all the Sunday School teachers and church workers avail themselves of this opportunity of increasing their efficiency. The Institute will be doubly helpful to you, for while the Bible Institute is especially for ministers, it is also for you, as the ten lectures of Prof. McGlothlin will be on John's Gospel, which will be studied for the next six months in the Sunday Schools. I question whether as good an opportunity for increasing our knowledge and efficiency was ever offered in Southeast Miss.

Bro. Pugh succeeds me at both places, and may the blessing of God rest upon him and upon the churches and upon their work.

O. D. BOWEN.
Handsboro, Miss., Dec. 31, '04.

The Bible Institute.

DEAR BRETHREN:—

Bro. J. E. Byrd, our Sunday School Secretary, has gotten out a program for the Sunday School Institute which is to be held in connection with our Bible Institute. Write to Bro. Byrd

Bro. Byrd is enthusiastic over the prospects. Brethren have been sending in their names for me to secure them board or lodgings. Two names were sent in about the middle of December.

Remember the time—the first lecture by Prof. McGlothlin will be delivered Monday afternoon following the 3d Sunday in January, or the afternoon of January 16.

I. P. TROTTER.